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WHAT IS A THANK-OFFERING?

REV. JAMES HARPER, D. D.

DEGENERATE as human beings are, they have not sunk so low as to deny that gratitude for favors done is a duty, and that ingratitude is base. It is commonly felt also that, when opportunity is afforded, the inward feeling of gratitude should embody and express itself in some outward form, whether of word or deed. Nay, to give it such an outlet and expression is a joy to every generous soul. Nor is there any good reason why the blessings bestowed upon us by God should not, as in the case of benefits conferred on us by our fellow men, excite our gratitude and elicit our acknowledgments, verbal and material.

Thus it may be said that to present something to God in token of our thankfulness to him for his goodness to us, is a dictate of our moral nature. But this natural impulse is sanctioned by positive exhortations and enactments embraced in Scripture. We might have thought that, as all the good we have is from God, it would be presumptuous, or preposterous, in us to make a solemn dedication to him of that which was already his in a far deeper sense than that in which we might call it our's. But happily he has not left us to misgiving or doubt in this matter, for he has distinctly warranted, and even required, us to make presents to him in recognition of his supremacy and of our dependence and debt.

Our religious vocabulary is largely drawn from the ritual and historic facts of the Old Testament. Those who sneer at "psalm-singers" for using exclusively in worship compositions saturated with ceremonial ideas, do not, in their modern hymns, steer clear of Jewish phraseology. And so, the "thank-offering," which figures so largely in the religious nomenclature of our times, is a reproduction in New Testament form of the ritual thank-offering for which God made provision in Mosaic legislation.

The four great forms of sacrifice appointed by God through Moses to be observed by the Israelites were the burnt offering, the peace-offering, the sin offering and the trespass-offering. In all of these, but not in all so palpably and emphatically as in some of them, was involved the idea that man, as a sinner, needs to propitiate God, or, in other words, that "without shedding of blood there is no remission." Along with this

underlying idea, the keynote of all the sacrifices, there ran in the peace-offerings the idea of amity and fellowship established between God and man as a fruit of atonement.

Of the peace-offerings there were three varieties: the thank-offering, the voluntary offering, and the votive-offering. The first of these was a spontaneous acknowledgment of blessings received from God, either in actual enjoyment or in title. It involved on the part of him who rightly offered it a confession of his personal demerit; a recognition of his need of expiation; confidence that such expiation would in due time be made; and, especially, gratitude to God for his benignity and beneficence.

Now God has appointed no ritual form of thank-offering for the present dispensation; yet the spirit inculcated in the ancient ordinance is intended to survive, and to animate new Testament Israelites. Our thank-offering may consist of time, of energy, of money, of self-denying service devoted to the honor of God and the welfare of men, and can be presented to God in any place, and without the intervention of any priest, except the High Priest of our profession. And as, in the obsolete Levitical thank-offering, the mere outward gift was not sufficient, but behoved to be prompted and attended by certain feelings, so the thank-offering of new Testament times should be the dictate and expression of certain sentiments and emotions. As chief among these may be specified a sense of ill-desert at the hands of God; a feeling of dependence on the atoning work of Christ for the pardon of our sins and the acceptance of our persons and services by God; a profound sense of the blessings, both temporal and spiritual, bestowed upon us; and a yearning desire to acknowledge and attest outwardly our gratitude for the same. This is the spirit which breaths in Ps. 116: 16, 17, "O Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

But here it may be asked, "Is not all our giving to the cause of God to be prompted and characterized by a spirit of gratitude?" If so, why should some particular effort in the way of contribution to the cause of Christ be *distinctively* called "a thank-offering?"

It may suffice to say in reply that God is to be honored by us in all our services; partly, because of what he is in himself as the infinitely glorious God, and, partly, because of what he is to us as our benefactor. In the thank-offering he is peculiarly contemplated in the latter light; the inquiry of the heart in such a case being pre-eminently, "What shall I render to the Lord for all his benefits?" The tendency of modern, indeed of very recent, usage is to employ the word "thank-offering" to denotel something cast into the treasury of the Lord as a special contribution over and above the ordinary measure of liberality. In our opinion, however, it would be better to designate such a contribution "a *special* thank-offering," and so mark it as the product of gratitude, but of gratitude excited by a careful survey of blessings experienced.

It may not be unsuitable to the object of this paper to indicate some conditions of mind, or states of feeling, which are incompatible with the nature of a genuine thank-offering, or, indeed, of any service rendered by us to God.

1. An offering made for the sake of show is not a true thank-offering, however in itself proper and useful. Ananias and Sapphira made a liberal gift for religious objects, whether they classed it as a thank-offering or not; and the money which they laid at the apostles, feet may have served a good end; but the motive by whichthey were actuated vitiated the gift, so far as concerned the donors.

Nor is it necessary to suppose that this unhappy pair sought solely, or chiefly, their own praise. It is quite possible that their gift was elicited by a desire to commend and advance the cause of Christ; not, however, as his cause, but as that with which they had become identified. Partisanship is often a subtle form of selfishness. A man may make sacrifices for a cause intrinsically good, not because it is a good cause, but because it is his cause, or that to which he has devoted himself. These may be at the root of many a benefaction, not a desire to glorify God, but to glorify self; and it may be to glorify self through an ecclesiastical society, or through a party within such society.

Appeals are often made to motives of this unworthy nature. Person is pitted against person, society against society, church against church. Through an unhallowed rivalry the treasury of the church may be replenished, while the souls of the contributors and contestants may be impoverished.

But some one will say, "Are we not exhorted to 'consider one another to provoke unto love and to good works'? and does not Paul more than once seek to stimulate some to liberality by setting forth in glowing terms the spirit of self-denial and generosity evinced by others"? All this is readily admitted; but in such cases, the apostle neither inculcates, nor exemplifies, the practice of stirring men up to good works by appeals to their vanity or pride. Rather is it his aim to show how the love of God shed abroad in the soul operates, and how its operation is fitted to kindle in believing beholders, a hallowed emulation, not an envious rivalry.

2. It is inconsistent with the spirit of a true thank-offering to make a gift to quiet conscience so as to feel more free to indulge in some form of extravagance, or self-indulgence. May this soliloquy not sometimes occur: "I have given so much over and above my ordinary benefactions, and surely I may now be permitted to gratify my love of display a little"?

This is to try to compound with God, to pay into his treasury in order to secure a license to indulge self. It resembles the conduct of those who, in order that their infractions of law may be winked at, subsidize the police.

3. Our gifts may be marred by our self-righteousness. They may be made in the spirit of the Pharisee, who thanked God, it is true, but did it with a self-sufficiency that is odious in the sight of God.

Men may make contributions in order to earn salvation. Many a cathedral grand has been reared by money given to buy a place in heaven; and even Christian missions may be sustained in part by money given in a like mercenary spirit. But this is to invert the way of salvation. With regal hand, God good freely gives the crown of life. He never sells it. We are to give not in order to be saved, but because we are saved, and saved by free grace alone. The feeling with us rather should be that God, in accepting our gifts, confers a favor, and that they can be accepted as pleasing to God only when offered in faith and love to him by those who are "accepted in the Beloved." This is the thought which Paul, writing to the Colossians, enumerates in these words, "And whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

True, we are not forbidden, but rather encouraged, to look at the reward with which God will crown all work and self-sacrifice for him; but this "respect to the recompense of the reward" must be subordinate to the desire to glorify God, and the reward anticipated must be esteemed a reward, not of merit but of grace. David, when, in his closing days, he was making most princely gifts for the

honor of God, felt that the very ability and inclination to give demanded his gratitude. "Who am I," exclaimed he, "and what is my people that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

4. It is at variance with the spirit of a genuine thank-offering to give grudgingly. On the contrary, our benefactions should be done freely and joyously, "for God loveth a cheerful giver." Those who so give, whether by purse, or pen, or lip, or life shall find the words of Christ to be true, "It is more blessed to give than to receive."

And is there not a cause why sacrifices of time and toil and gold should be gladly made for the furtherance of the gospel? The din of a great struggle resounds in our ears. Momentous issues are at stake. The call of God rises clear and piercing, "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity"? The war we are called to wage is a holy war. It is a bloodless conflict. To stand up for God is to stand up, not against, but for, humanity. And women have special reasons for enlisting in the contest, for to the gospel they owe the elevation which marks them in Christian lands, as compared with their degradation in Pagan climes.

THANKSGIVING FOR CHRISTIAN HOMES.

MRS M. A. HILL.

S the women and children of our beloved church gather at their different places of worship to bring the ingathering of the extra-penny-a-day, may they be greatly encouraged by the glad prophecy of Isaiah: "Behold, my servants shall eat; . . . behold, my servants shall drink; . . . shall sing. They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them."

To more fully appreciate the blessings and joys of our Christian homes, let us contrast them with the harems and so-called homes of heathen lands, where the women and children instinctively dodge the cuffs and blows instead of receiving the smiles and caresses with which we are greeted.

The love which is the very essence of godly homes, upon which all our happiness depends, is sadly contrasted in the despairing cry of a heathen woman, of whom a missionary writes: "I wish you could have seen one woman as she seized my hand in a dark little underground yard, where she had followed me out from seeing a sick woman. "Ah, she said, "I've so long waited for a chance to see you alone. If it were a mother or sister I could speak before people, but it is a husband; a husband, and of course I can't speak. He's foolish; he's hateful and stupid; he does not know enough to make the sign of the cross, and I hate him. *Please* pray for me. *Your* prayers are answered. I always did hate him, and he is sixty years old, and I have lived with him all these years, saying, "Why did my mother give me to such a man? Ask God to make me love him. I shall die if I go on in this way."

The bright glowing fire around which we all love to gather is denied the Chinese woman, and was the cause of much bitterness to one of them who once called upon a missionary, and looking into the glowing hard-coal fire, remarked: "Think of all that coal burning at once, and then think of the handful of weeds we scrape together by hours of effort and hoard to cook a scanty meal. I mean to

go home, lie down and die."

Christian woman, reigning as queen in our homes, with intellectual vigor, keen spiritual perception; who is able to read the literature of the day and carefully instruct her children, and who stands at her husband's side, his companion and elected to be his only, is as far removed from this Chinese sister as a dweller on some distant star, so far as the blessings of this life are concerned.

If in this country the average tone of a home depends on the ideal the mother establishes, so is this true in the distant East where we are told that woman from her earliest years is accustomed to vile thought and foul speech.

Ah, we cannot even guess what our lives would be without the constant and continued influence of Christian thought and blessing. It means that instead of being called donkeys, we are regarded as human beings; that we have souls and tender sensibilities. It means that instead of crouching in the corner to eat her rice and biscuit, after her lord and master has eaten, she and her children may sit at the table with him, and the husband and father thank God for their food. It means too that in time of sorrow and suffering women and children have tender sympathy and loving care, while in a heathen household there is no solace—no help to bear the burdens of life. In sickness or death of dear ones our sad-hearted sister *may* leave her house and find her way to a dingy, cobwebby temple, where she will prostrate herself before some grim image and piteously call upon him to abate his anger and remove her sorrow, while she burns sticks of incense before his shrine. Should not our souls be stirred within us and our lips break forth into praise for the seclusion of our homes and the loving sympathy so freely offered?

Many Chinese women are too stupid to wish for better and are satisfied with their shut-in limited lives, but we who enjoy the utmost liberty can appreciate the feeling of one woman whose whole life rebelled against such an existence, and who exclaimed, "When my soul comes to a body on earth again, I want to be dog, not a woman. A dog can run about as it chooses. If one has a will as high as the heavens one can not stir a hand nor foot, we are so fettered by our customs." The homes in China are not bright happy ones. Many Chinese live in one room—eat, cook and sleep in this; no glass windows but paper ones; only the damp earth or cold bricks form the floor; no chimney to let out the smoke. Who will not be more thankful for cosy, clean homes?

With their graceful draperies ours are to us havens of rest, but in North India the curtains mean that the women shall be as prisoners behind them. But let one of these tell you of her life: "We are shut up between four walls. Here we are born, brought up, married, have children and die; all within the same walls. But it is better to marry for we have no other amusement and nothing to do."

As mothers, Hindu women, as well as other heathen women, are most unhappy. Their daughters are a source of sadness—objects for brutal and contemptuous treatment on the part of the husband. Their sons are taught to despise them, and when a boy is old enough to use vile and abusive terms to his mother, the father is delighted with his son's precocity, and speaks of it to his friends. Think of it, dear Christian mothers. We have no merit that we have had our birth and training in a Christian household, but it is of God's great mercy. Let us then manifest our gratefulness by continuing to spend and be spent that Christianity may permeate every heathen home.

And then again if widowhood overtakes these unhappy creatures they feel that now indeed they are forsaken and cursed by the gods. When her husband

dies she suffers as much as if the death angel had come for her also. As soon as his last breath is drawn, all manner of abuse is heaped upon her, and friends, who should support and cherish, desert and execrate her. Hear one cry out, "O, Lord, why hast thou created us to make us suffer thus! From birth to death sorrow is our portion. While our husbands live, we are their slaves; when they die we are still worse off. I am told that in England they comfort widows, but there is no comfort for us!"

A word for our young women who enjoy so many blessings, especially that of education.

You will be more thankful for these God-given blessings by reading the following from one of our foreign workers, who tells of the very brightest girl in the senior class being ruthlessly torn from the class to be married, notwithstanding the efforts of her missionary friends to prevent it, and her own beseeching entreaties to be allowed to graduate. She was one of six precious girls, the loss of whom has saddened her teachers. She married an unbeliever, and is not allowed the privileges of Sabbath-school or church. While your heart goes out to your heavenly Father in thanksgiving, will you not pray for a new baptism of the missionary spirit that brings a willingness to sacrifice for those less fortunate than yourselves.

We would have you understand also the contrast of the home life of the African girl. In her home she is a mere chattel, owned by her father, and in case of his death inherited by her elder brother, and is sold to her husband for so many cattle, who becomes her owner, and ever after spends his time in drinking beer and gossiping, while she builds the hut, makes the mats, does all the work in the field, brings the water, cooks food, &c.

We would have the members of our mission bands be thankful, too, for their happy homes and their schools, playthings, &c. Especially should our little girls understand the difference in the loving care exercised over them from birth, and the cruelty and unkind treatment of girl babies in heathen countries, many of whom are drowned as soon as born. Most of the toys and games are for boys. Little girls have no dolls, but are obliged to care for their baby brothers.

The heathen children are not taught to obey parents or love one another. Everybody tells lies, and so the little children early form the habit. Almost all of their games are gambling games. The Chinese say, "Never govern a child until he is nine or ten years old." So the children get what they want by screaming for it, and they scream. There is no Sabbath in these countries, and of course no church or Sabbath-school. Children are not taught to pray, but to burn incense, knock their heads against the ground before idols and other foolish customs. Girls seldom go to school, but there is a sign of better things coming for the girls. In India there is a law prohibiting little girls running or laughing after they are nine years old. Dear children, does not a feeling of sadness and a longing to do something for these unfortunate children creep over you as you read how different their lives are from yours?

Then, too, we should remember the desolate condition of many of the "heathen" homes in our own land. Some of us who enjoy the sweet sanctified influence of an aged grandparent, and all who have been taught to reverence and care for the aged, can scarcely comprehend the force of the incident related by Miss Hopple when she began her labors among the Warm Springs Indians. She found only two very old women, totally blind, on the reservation, the rest having gone hunting. These poor women were enabled to get to a stream for water by means of a rope, but were left without

any food whatever. And then the burdens placed upon the Indian women are very grievous to bear. Dr. Owens tells of seeing one of them come to the mill, and placing a sixty-pound sack of meal on her back, tie her babe to her back, and start off with her load, not comprehending why he should proffer any assistance.

Then again the bareness of the negro huts proves a striking contrast to our Northern homes. The variety and careful preparation of our food is unknown, corn-cakes and molasses being the principal, and sometimes the only, articles of food. In this line we may manifest our thankfulness by increased interest in the industrial work among the freedmen, which, more than any other, is of importance in improving the homes of the colored people.

There is another class of homes that does not receive the consideration it merits; homes very meagre in the comforts of life, and the scenes of more self-sacrifice than we can conceive of. I refer to the limited accommodations for our missionaries. Our MAGAZINE and papers furnish abundant instances. I select but one from each, the home and foreign.

Our Home Secretary furnishes instances of the suffering of some of our home missionaries, one of whom describes her home as a shell which had to be lined with cheese-cloth, through which the rain would come; no shelves, no pantry, boxes for tables, &c., &c. And yet this same writer cheerfully adds, "We feel we have not made a mistake in coming. We have many kindnesses shown us, and we feel thankful that God has sent us. Another writes, "The very best house that could be secured was one of three small rooms and a pantry. Into these small quarters we moved with a dying child."

One of our missionaries in Egypt, while residing in the Fayoum lost a very lovely little daughter. Owing to the lack of the advantages of Christian civilization, the father had to construct the casket for the dear little form, covering it with a fabric while the natives stood around viewing the work. Then with his own hands he dug the grave, and into it the body of the loved child was lowered. You, who in hours of bereavement have the last sad offices softened by the tender ministrations of friends, think of that.

The mission of the ideal woman is to make the whole world home-like. Home is woman's climate, her vital breath, her native air; and a true woman carries home with her everywhere. The Christian woman recognizes home as peculiarly Christ-bestowed, a sweet interpreter of heaven, and one of the inestimable blessings of the Messiah's reign, when "my people shall dwell in a peaceable habitation and in quiet resting places." Home is a word coined for the Christian's vocabulary, and its well-being is woman's special responsibility.

In our own land, largely through her instrumentality and agency, are countless homes for orphans, the aged, and the homeless, extending their sheltering arms.

The women of our own church have established three such homes, indicating their noble desire to help the world's homelessness. But we must not stop in our own beloved land, where the gospel is within reach of all. We are to make the whole world homelike, and from over the sea comes a piteous appeal, with at least one claim additional. It is a cry whose hopelessness might well cut us to the heart, and which nothing but the knowledge of a Saviour's love can soothe and satisfy. Who can question what our specialty is when two-thirds of the women of the world, through false religions and customs, are either held in seclusion or surrounded by such impure environments, that they can never learn the first lesson of home, unless some woman from a more favored nation teach them.

Dear mothers and daughters, in this thank-offering season, let me press home to you this question, "Is not there some significance between this dawn of woman's opportunity on the one hand and on the other the educational and uplifting preparation for the service which America is, in these days, making possible for her daughters?"

Let our Thank-offering meeting be a time of inspiration to us, imparting new fervor to our prayers, new devotion to our lives, and so hasten the time when "the women that publish the tidings are a great host."

Clearview Place, Pittsburgh, Pa.

THE ALABASTER BOX.

BY IDA C M'HENRY.

Read before the Los Angeles, Cal., Presbyterial Society. Published by request.

A FEW days ago, we had the pleasure of seeing and handling an alabaster box, sent by one of our missionaries to a friend, the delicate carvings and traceries around it being an imitation of that of the Taj Mahal, the beautiful Mausoleum built by the Shah Jehan in memory of his departed wife.

It was a bit of the Orient, sent to our sunny southern land, and insensibly our thoughts went back across the centuries to the scene in the house of the Pharisee when the poor penitent, as our Saviour sat at meat, "brought an alabaster box of ointment and stood at his feet behind him weeping, and began to wash his feet with tears and did wipe them with the hair of her head, and kissed his feet and anointed them with ointment."

Simon had prepared a splendid entertainment for our Saviour, but had then neglected the usual courtesies and marks of regard. She showed her love for Him by breaking a costly box and anointing his feet; and her humility by bathing his feet with her tears, and our Saviour's own estimate of her act, "for she loved much," has become her lasting memorial.

As we look back over the years, I trust that we all may feel that love to our Saviour, sincere and spontaneous, has been the motive of all our offerings, the main-spring of all our work.

It may be we have been able to offer no costly gift. We are told, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not;" but we should give the very *best* we have of our gold, our time, of our thoughts—of all that we have and all that we are.

How small our greatest sacrifices appear when we think of the life of toil, poverty and suffering of Jesus, who "though he was rich, yet for our sakes became poor, that we through his poverty might be rich."

We must not be content to give of that which costs us nothing, and we must give as freely and joyfully, and as lovingly, as the alabaster box was broken over his feet.

"From ranks of Seraphim
God stoops to take the gifts we offer Him.
He knows our weakness, ignorance, and sin.
He views our offerings, as they should have been"

As we study this Bible incident, we are impressed by the manner of the gift. Had not the mind of this woman been so filled with love for her Saviour, she must have shrunk from the contemptuous regard and the harsh criticism of those who were spectators of her act; but her thoughts were only of the opportunity of ministering to Him. Is it not true that if we were emptied of self and saw "Jesus only" in our work it might

be much more effective?

We shrink partly from pride, partly from a false humility, from doing what we might do. A fear of criticism, or that we may not do so well as some one else, makes us loose many an opportunity of service, when God would have blessed the effort, even in its feebleness if made for Him.

Let no one despise the day of small things; even a child's touch can set in motion ponderous and complicated machinery. So they who work with God know not what mighty forces their slightest influence may set at work. A touching incident, which we have recently read illustrates this:

"A little girl applied to a pastor in one of our large cities for admission into his Sabbath-school. She was told that the classes were full, the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies—her family was poor—for the purpose of enlarging the church. She told no one of her ambitous purpose, however, so that when the pastor of this church was called to her bedside to comfort her in a severe illness, he saw nothing unusual, only a frail child of six and a half years.

"The little sufferer died, and a week later there were found in her battered red pocket-book, fifty-seven pennies, and a scrap of paper that told, in childish print, the story of her ambition, and the purpose of her self-denial.

"The story of that little red pocket-book and of the unfaltering faith of its little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored and women sang and children saved to aid in its fulfillment. These fifty seven pennies became the nucleus of a fund that in six years grew to $250,000, and to-day this heroine's picture, life size, hangs conspicuously in the hallway of a college building at which 1,400 students attend, and connected with which there are a church capable of seating 8,000, a hospital for children and a room large enough to accommodate all who have yet asked to enter. A fairy story? It reads like one, but happily it is not. The little girl's name was Hattie May Wiatt, and the institutions described are located in Philadelphia."

Like the Magi, we may bring not only the gold to lay at Jesus' feet, but the frankincense of praise and prayer. One of our missionaries in writing to a friend, who was to address "Our General Missionary Society," said: "The more I think of these things, the more strongly I am convinced that our greatest need is more earnest prayer for the Spirit. If we love God more we will seek His glory more earnestly; and if we love our neighbor more, we will seek his true happiness. It is not in our nature to really deny ourselves for the good of others. This love must be wrought in us by the Holy Spirit. Ask the society for what you will, but ask them to make their special petition, this year, for the Spirit of God to work this love in our hearts."

This is an offering all may make, and while we do with our might whatsoever our hands find to do, let us also "pray without ceasing." What an impetus would be given to all the work if every member of our societies were earnest and faithful in this regard! So often we are selfish even in our devotion as we pray for those near and dear to us and for ourselves more than for the church and cause of Christ.

To some of us there may have come grief and bereavements during the year. The alabaster box of sorrow is a precious one to lay at Jesus' feet. It has been said, "Like the otter of roses the sweetest Christian graces are the product of painful processes," and all that we have learned through the ministry of sorrow should be used in His service.

At the Centennial Exposition of '76

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there hung in a room, opening from a corridor in Memorial Hall, a painting, "The Dance of the Elves," which attracted some attention. As we stood in the room we could see no design in the picture. It seemed simply a heavy mass of colors swept across the canvas. The shades were not even artistically blended, but when we stepped across the threshold and stood looking back at it, there was a transformation. From out a cloud which seemed to float before us, so luminous and bright was it, a group of faces looked forth, each one of different expression and beauty, but all exquisite in their loveliness. And so I think from the clouds of God's providences, which may seem very dark at times as we look back, standing in a fuller light, we will see the bright faces of patience, peace, faith, love and all the sisterhood of graces.

What is true of individual Christians in this respect, is also true of the church, and the clouds break in showers of blessing. In every raindrop and every tear drop there is the possibility of a rainbow hidden—God's bow of promise in the storm.

"No bud that blossoms, not a blade
Of grass that lifts its spire on high,
No bird that breasts the morning sky—
Hath dared refuse its atom aid
In His high service.

Understand—I may not, cannot, know his mind,
Self centered, infinite; can find
Naught in the creature of his hand,
That can commend that creature's prayer;
Yet so believing, I would pour
Thanks, praises, blessings evermore
That He doth care."

Tustin City Cal.

HISTORY OF MISSIONARY JUGS.

MRS. JAMES F. HOLCOMB, OF JHANSI, INDIA.

SEVERAL years ago we paid a visit to some of the missions of South India, and one of our Sabbaths was spent in the town of Palamcottah, where we were the guests of Bishop and Mrs. Sargent. Dr. Sargent is one of the missionary Bishops of South India, and at the time of our visit had spent nearly half a century in missionary labor among the people of Tinnevelley, and during this long period of service had seen thousands turn from the worship of idols to serve the living God.

NOT A NOVELTY.

Missionary jugs, which are still a novelty in America, had been introduced into Tinnevelley long before the period of our visit. The story of the introduction of these curious savings banks, not only into the church at Palamcottah, but into churches all over the district, as told us by Bishop Sargent, will, I am sure, be of interest to youthful readers.

On one of his visits to England it was Dr. Sargent's happy privilege to address large audiences of children. The good Bishop was specially anxious to interest the children and youth of England in the heathen children of India. He told the children of one Sabbath-school that he hoped to visit them again before his return to India, and he asked each child whom he then addressed to do all that he or she might be able to do in the interval to help to send the Gospel to their less favored brothers and sisters in India.

The heart of one of the children who listened to Bishop Sargent's earnest words was deeply moved, and as she walked slowly homeward she tried to devise some plan to help in the work of sending the Gospel to those sitting in such great darkness. But Janet was very poor, and seldom had a penny which she could call her own. The Bishop had said that it was well to deny one's self in or-

der to help in a good cause; but there were no luxuries in Janet's home, and many of the common comforts of life were lacking. Yet the little girl was not discouraged; she would try to earn something, though her life was poor in leisure, for hands and feet were almost constantly occupied in helping to bear her share of the household burdens.

JENET'S MITE-BOX.

Janet heard her young companions talk of the savings banks, bright with paint and gilding, that they intended buying, to hold their offerings; but the earnest little maiden had no thought of thus spending any portion of her savings. She interested a brother in the subject so near her heart, and the boy with Janet's assistance, ut of some bits of thin wood, constructed a savings bank which served the purpose admirably, and it was not long empty. Every penny that Janet could earn by hard toil, or save by hard self denial, was dropped with glad and grateful heart into the box.

The time came at length for the Bishop's second visit. Janet was early at the appointed place of meeting, and, when called forward with her class, deposited upon a table, in full view of the audience, her rough little box—a conspicuous object among the many gay boxes. After a short address from Dr. Sargent, the boxes were opened. Janet watched the Bishop with eagle eyes and flushed cheeks as he took into his hands the box which held her small gifts. Some of the other boxes contained silver coins; but Janet's held only pennies, and the loving little girl sighed as she thought how small was the number; but she had done what she could.

When Bishop Sargent learned the history of this box he asked to be permitted to take it with him to India, not only Janet's pennies, but the box which held them.

A BOX OF EAR-RINGS.

Soon after his return to India, Bishop Sargent delivered an address to the native congregation in Palamcottah, upon the subject of giving. At the conclusion, holding up before the audience the little wooden box he had brought with him from England, he told its history, adding, if one very poor girl could do so much, ought you not to do more? Then turning to the fathers and brothers in the congregation, he said: "I am going to ask each one of you now to make one sacrifice for the Lord. I shall ask you to put into this box something that you prize, but which you can well do without." As the Bishop said this he significantly touched his ears. There was a little stir in the audience, and each man voluntarily raised a hand to his ears. Nearly every man in the congregation, even those who were really very poor, wore clasped in each ear a small gold ring, a common custom in that part of India. The Bishop had often wished that the men would lay aside these useless, but much prized, ornaments; and now he stood with arms outstretched, holding in his right hand Janet's missionary box. There was a moment's silence; then the Bishop placed upon the desk beside him the empty box, saying, as he did so: "I hoped this day to have seen this box filled with ornaments, which, for Christ's sake, you were willing to resign, but no one has consented to make even this small sacrifice.

The services closed, and the missionary returned to his home, carrying with him the empty box.

HINDUS.

A few hours later a man, who had been in the audience, came to the Bishop's house and was shown into his study. "What you said this morning about ornaments, which we are all fond, is quite true," he immediately began. "I am willing to part with mine now, though I have worn them for more than twenty years. Here they are," he added as he unclasped them, "put them into your

box for the Lord."

Soon a second man came with the same offering and request; then another, and still another, until the box was quite filled with small gold-ear-rings.

A POTTER'S VESSEL.

The following morning one of the native helpers presented himself before the Bishop and, after making his salaam, said: "I slept little last night, thinking of all you said in the discourse of the morning on the subject of giving. I have have not given as liberally as I ought to have done; and the members of the congregation, though poor, might all do more. Last night a plan suggested itself to my mind, and I have come to speak with you about it. The potter could, I think, make little vessels entirely closed, except a small slit in the top through which pice could be dropped. Into these jugs each person could, day by day or week by week, put something for the Lord—giving as God had prospered him; and at stated times we could meet together to present our offerings. Do you like this plan?"

The Bishop heartily approved, and the man returned to his house. In a few days he again appeared, this time bringing with him a vessel fresh from the hands of the potter, his savings bank for the Lord. Near the mouth he had pasted a slip of paper on which he had, with careful hand, printed the exhortation which Jesus gave to his disciples when he sent them forth: "Freely ye have received, freely give."

Other members of the congregation followed this man's example, and it was not long before nearly every house contained a "missionary jug." At the expiration of a year the congregation met in the house of the Lord to present their offerings. From one of the jugs, which the Bishop took into his hands, there came no sound as he shook it lightly. It was entirely filled with pice, the grateful offerings of a poor woman who earned her living by sweeping the travelers' rest-house. The amount contributed by the congregation, on this occasion, amounted to sixty-four rupees ($25 50). Before the people returned to their homes, the Bishop, addressing the audience, said: "God gives you bountiful harvests. During the year you reap the grain twice from your rice-fields. Is it not, then, meet that twice during the year you should present your thank-offerings before the Lord?"

"It is right that we should do so," responded the people.

When, six months later, the congregation again united in a thanksgiving service, their offerings had reached the sum of ninety-four rupees.

At the last half-yearly service, held before our visit to Palamcottah, the offerings brought by the people amounted to the sum of *one hundred and eighty rupees.*

The example of this congregation was followed by other congregations, and from churches all over the district and from neighboring districts also came orders for missionary jugs.

So richly did God bless the loving sacrifice of the little English maid.

THE GOSPEL IN PERSIA.

JENNIE LOGUE CAMPBELL.

HE Sabbath-school lessons of the past quarter have called our attention to the ancient empire of Persia. Ezra, Nehemiah, Esther, and still earlier, David, were among the noble characters of the captivity who were true to God amid the sensual splendor of this heathen court. To sketch the progress of Christian missions in this old land, is the object of this article.

The ancient religion of Persia was the worship of the elements, especially fire in its great representative, the sun. The religion of the modern empire is Mohammedanism, and here as elsewhere, the penalty for forsaking the faith of Islam is death. But as the Mohammedans themselves are divided into many sects, this penalty is not rigidly enforced. There is a mission of the Church of England at Ispahan, and the missionaries of the American Board have labored among the Moslems, and not without success. The Persian translation of the Bible was the work of the saintly Henry Martyn. While in India he began this work, and desiring to perfect it, went to Persia. In February, 1812, it was finished; and in October of the same year he died at Tocat at the age of thirty-one. His life was beautiful, and his words, "I see no business in life but the work of Christ; neither do I desire any employment to all eternity but his service," explain his unselfish devotion to his work.

But the most successful missions in Persia have been among the Nestorians, one of the Christian sects of the Orient. They take their name from Nestorius, their bishop, who was excommunicated in 431 for refusing to join in the worship of the Virgin Mary. The head of their church is called the Patriarch, and he is also their civil ruler. During the early ages this church stood up boldly for the truth and sent out many missionaries over Western Asia. But the Nestorians have been exposed to many corrupting influences, and, like the Copts of Egypt, have lost almost everything of Christianity but the name.

In 1831 the American Board decided to send out missionaries to the Nestorians to endeavor to kindle anew the flame of gospel light among this people. Mr. Perkins went out in 1833, and was soon followed by Dr. Grant, a medical missionary. They found a people numbering perhaps 75,000, living in the extreme northwest of Persia, part of them in villages on the beautiful plain of Oroomiah, with fields, gardens and vineyards; part in the almost inaccessible mountain region to the westward. But all were sunk in poverty and shrouded in ignorance. Their religion made them the victims of Mohammedan oppression. Only about twenty men could read, and but one woman; and they had no printed book. Their language was the modern Aramaic, and the very few manuscript copies of the Bible which they possessed were in the ancient form of the language, —that spoken by Christ and his apostles, which few of the Nestorians could understand.

Still deeper was their moral degradation. Almost every command of the Bible was constantly broken. Lying and profanity, theft and impurity, were common vices. In their language their was no word for home, and their miserable abodes had nothing of the love that makes the home. Wives were often beaten; the birth of a daughter was considered a disgrace. In every way women were oppressed and degraded. The tyrany of husbands was met with corresponding hatred by the wives, and the wild out-bursts of passion on the part of the women were terrific to the beholder.

Among this ignorant and unhappy people came the noble missionary workers. Mr Perkins devoted himself chiefly to reducing the spoken language to writing. His first translation was the Lord's Prayer, and great was the surprise and interest of the Nestorians to hear reading in their own language. Dr. Grant gave himself to teaching, and as a physician healing the people. Not satisfied with the easier work on the plain, he risked life to explore the mountains that he might teach the wild mountain Nestorians, and once nearly perished in a blinding snow storm. His wife, a lady of great culture and refinement, gathered around her a number of the girls and

taught them to read. A good work was then begun, but this lovely woman was called away by death in 1839, at the age of twenty-five. Dr. Grant followed her four years later. He was a man of that intrepid courage and unselfish devotion which has characterized so many pioneer missionaries.

Early in the mission, a school for boys was opened. In 1843 the mission was re-enforced by the arrival of the saintly Charles Stoddard, whom his friends likened to the apostle John; and of Fidelia Fiske, a women of wonderful force and beauty of character. She took up the work Mrs Grant had dropped and opened a female seminary in Oroomiah, into which she gathered many of these untaught girls. Hopeless as it seemed to try to counteract the influence of their homes, here as everywhere the gospel showed its power. The girls were trained to habits of neatness, and were taught the simple branches of an education, but especially were they told of the Saviour who lived and died. Wonderful were the results, not only in external improvement but in change of heart and life. In nineteen years, beginning with 1846, twelve great revivals swept through the schools. The first convert in the girl's school was Sarah, the daughter of a Nestorian deacon. She had been in the wild mountain country and was but ten years old when she came into the mission school, a tall slender, dark-eyed girl. She became the best scholar of the school, but not until the revival of 1846, when she was fifteen, did she find Christ. This was early in January. Her life was spared only until June of that year; but these few months were full of devoted earnest labors for those about her. When it was evident that she could live but a little longer, her companions watched her with eager interest. They had never seen a Christian die. "Would Jesus sustain her to the end?" Very calmly and beautifully she went down into the dark valley, and died with the words, "Lord Jesus, receive" upon her lips. Two other of these young converts were called away within a year. One of them, blind from infancy, said: "Mother, the day breaks; I think Jesus is coming for me now, let me go." Another, little Hannah, the youngest of the school, stricken down with cholera, replied to the question, "Are you willing to die?" "Oh, yes, I am not afraid to go to Jesus."

But more convincing perhaps than these dying testimonies was that of the life. In 1843 a robber band sacked and burned a mountain village and drove the homeless people to the plains. Three of these wild mountain girls were taken into the school and there were brought to the Saviour.

After a time the parents returned to their mountain home, taking their children with them. Ten years later an evangelist, visiting that village, found these girls in different homes, but all still true to the Saviour who had redeemed them. In 1875 strangers from Lake Van, far to the westward, brought tidings of a woman who read her bible and was gentle and loving. She was searched out and found to be Nazloo, a pupil of Miss Fiske's who had left school twenty years before and had been lost sight of by the mission.

So poor were the Nestorians that a man who possessed five hundred dollars was considered wealthy; and yet they, out of their deep poverty, were not lacking in the grace of liberality. Once, when the American Board became embarrassed and the support of the churches among them was endangered, they were seized with an enthusiasm of giving. One of the missionaries had spoken of the church as the bride of Christ, and taking hold of the figure, one contributed "her shoes," another "her dress," another "her veil," until the church was furnished with a complete outfit.

After fourteen years of faithful service,

Miss Fiske was obliged by failing health to return home, and soon after was called to her reward. But the good work commenced by her, and the other early missionaries, has been carried on, though they all rest from their labors.

In 1870 the mission was transferred from the American Board to the Presbyterian Board of Foreign Missions. In 1885 a jubilee of the mission was held. Wonderful was the change wrought in fifty years. In 1835 but one Nestorian woman could read; at the jubilee eight hundred women were present who could read their bibles. The Nestorian church numbers nearly twenty-five hundred members. It has forty-two ministers and nineteen licentiates. The college and seminary have together about three hundred pupils. During the last ten years forty thousand bibles have been distributed among the Persians, besides many millions of pages of religious literature. In 1890 a revival, whose converts number four hundred, is reported. And as the years pass on, this ancient church may become once more, as was in the early days, a center of light to all the darkened regions of Asia.

Monmouth, Ill.

Missionary Correspondence.

ON THE IBIS.

We left the immediate vicinity of Asyoot October 17, and crossing the river soon arrived at Abnoob, on the east side. The first day there we visited the boys' and girls' schools, the women's prayer-meeting and fifteen houses. The women there appeared more intelligent than in any other town we had visited up to that time. Among those we visited we found nineteen who could read. The female part of the congregation seemed more progressive than the male part. Near Abuoob is Hammem, where we found a fair boys' school and a few church members. The room used for school and meetings was partially covered, and the little side room for the women had fallen down. The room was inferior to many pig pens I have seen at home. Filth, ignorance and poverty were the striking features of the place. But the people are poor in Spirit and want the Word. They complained that so few came to see them and to help them.

Beni Mohammed was our next stopping place. Here Mr. Ashenhurst preached in a little mud hut that was almost surrounded by water, and was about half covered with cornstalks. The mosquitoes swarmed about our heads and the children about our feet. The membership is small, but the present evangelist is enthusiastic and may be able to awaken an interest among the people.

Crossing again to the west bank we come to Jowali, where we find a pastor and a thriving congregation of eighty members. We saw about forty families one afternoon. The morning passed off so pleasantly, and the people seemed so in earnest that it was not hard to serve them. About half an hour down the river is Hiwatki. The congregation at this place is part of the Jawili pastorate. We spent a Sabbath here, and on Saturday evening the meeting was held on the "housetop," and on Sabbath morning and in the afternoon the preaching was done in the court of a house, the place set apart for the domestic animals. The church was flooded and had not been fit for use for thirty days. It served as school-house too, and under the circumstances the boys were having a

forced vacation. A raft was made to take us over to the church and the teacher's house. We enjoyed the novel way of transportation and appreciated the kindness and earnestness that led to it. The teacher, through Mrs. Harvey's influence, has taken sufficient interest in the women of the village to send boys from his school to teach them to read. He regarded the effort a success, and was pushing forward with a good deal of energy.

Manfalout is quite a business town, and we thought its streets long as we walked up and down one of them in search of the Protestant meeting place. When we finally came to it, it was only to find the house locked and dark. No meetings are held where a few years ago large numbers assembled to hear the word. The boys' school so dwindled that the teachers went elsewhere for work. A few years ago a prosperous girls' school existed, but now few traces of Christ-life can be found here. After much inquiring as to the cause of the present state of affairs, we learned that the man who considers himself leader so lives that he has led the people *to* the world instead of *from* it.

Following the visit to Manfalout was that to Beni Adi. We had no heart-aches because of coldness or lukewarmness. In one day we went to thirty houses, and were not able to go to all the homes of the church members for want of time. The pastor and all the male members are moving along together in at least one thing, the use of tobacco, though there is apparent harmony in other directions as well.

Azuya is near Beni Adi and belongs to that pastorate. It has been open to the gospel twenty years, while Beni Adi was opened about ten years ago. As I think of Azuya I see the pretty little white church just at the edge of town. Its plan is neater and not quite like that of any of the Egyptian churches we have seen. Mr. John Griffen had planned the house for them. The members are now trying to get a bell for it. The last Sabbath of October we spent at Beni Shakair, a small town near Munfalout on the north. The once nine members have gone back to the world. Two reported; one man was nearly blind with sore eyes, the other had eyes but saw not, at least he admitted that he had no Bible. The teacher of the school tried to persuade us to go to some other town for the Sabbath, as the Copts would not receive us. The priest had told them if they received any one not of their kind they would be excommunicated. By some perseverance about twenty persons were gathered up and a service held.

ADELLA BROWN ASHANHURST.

FOREIGN NEWS BUDGET.

The following items of interest have been gathered from correspondence during the past month:

Before settling down to the charge of the Girls' Boarding School at Cairo, Miss E. O. Kyle paid a visit to Asyoot, the place of her former labor. We can imagine the pleasure and the regret. Oriental hearts are warm, and when one has been bound by ten years of missionary work to any one station, the transfer to another means the severing of many tender ties. Rev. H. W. Hogg was convalescent from an attack of fever. The holiday vacation of Asyoot schools was almost over, and the work of the New Year about to begin.

In reply to some questions of the Corresponding Secretary, Miss Thompson gave as far as possible detailed account of zenana work since last September. In Cairo the number of names enrolled

for instruction had averaged 365, the increase during the month of December being such as to warrant the employment of another bible woman. A few pay a small amount for lessons, but most of the women are too poor to give anything in return for instruction. Were there sufficient means much effective work might be accomplished in surrounding villages by this kind of work. We append the following condensed tabulated statement from Miss Thompson's letter:

Visits of missionary ladies in Asyoot from Sept. 1st to Dec. 31st, 1892, total, 472. Mrs. Ashenhurst, with her husband, had visited 78 houses and 876 families. And out of 2643 hearers only 132 women could read.

From Mansoura only, Mrs. Murch had reported 60 visits since the time of their arrival. At Cairo married ladies had made many visits, but record had been kept of only about 120.

We hope another year to secure from each lady quite as complete a list as Miss Thompson has kept of her own work for 1892.

Visits and lessons, 1,529; number of meetings for women, 139, besides attending monthly meetings of three missionary societies, a W. C T. U., and two meetings a week in Girls' Boarding School. During the year 20 different towns had been visited, and the oversight of Koolalic school, and the Bible women, had also rested upon Miss Thompson. Visits made by the 12 Bible women had averaged monthly 2,250.

Annual report of Dr. Maria White shows medical work of Sialkot to have been successful. Year closed with a small balance in her favor. Total number of patients at Sialkot, 17,833; new patients during the year, 7,697. Some 5,000 patients also treated at Pasrur. Other letters give some account of the annual meeting, and the appointment of the young ladies or last new missionaries. Miss Parks and Miss Young were assigned to Pasrur; Miss Logan to East Gujranwala, with Miss Rose McCullough and Miss Embleton to remain at Sialkot with Miss Mary Martin. These four young women who went out to India together, in their intercourse and study for a year and a half have formed strong attachments for each other, and when separating formed a prayer league in which they were to especially remember each other each day.

The programme of the annual meeting denotes one of unusual interest. Four days of devotional exercises and religious discussions, ending with communion on Sabbath, prepared all in the best possible way for a week of secular business, and a wise solution of all knotty questions. One devoted missionary writes: "I never in the years I have been in India so much enjoyed an annual meeting as this last. We every one felt that the Spirit of the Lord was with us."

In conclusion let me say to the women of the church that there are indications that strong appeals are coming to your Board for more missionary women for both Egypt and India. Will you be prepared for them? Are there young women who will answer the call, and others who will respond with the means to send them? Let us pray and work in such a way that a decided answer in the affirmative may be given. MARY B. REID,

Cor. Sec. For. Missions.

PRONUNCIATION OF NAMES OF INDIA MISSIONS.

Several persons have said to me that they do not know how to pronounce the names of our mission stations and districts in India. And one lady said she had been asked by her society to write a paper on "Our India Mission Work," but

had refused because she did not know how to pronounce the names of the different places. She asked if I could give the pronunciation of the names. I told her that as several others had made the same request I would give the pronunciations as nearly as I could, and send them to the MAGAZINE for publication, hoping to benefit others, as well as herself, in so doing.

Our India mission field is situated in the northern part of India, in the province called the "Panjab." The Panjab is divided into 32 civil districts. Our mission occupies the whole, in part, of seven of these districts, viz: Rawalpindi, Jhelum, Shahpur, Jhang, Gujranwala, Sialkot, and Gurdaspur. As some of these districts are very thickly populated and, for the convenience of the work, a few of these districts are divided into two or more districts or parts of districts, the civil districts of Gujranwala, Sialkot and Gurdaspur contain seven mission districts, viz: East Gujranwala, West Gujranwala, Sialkot, Zafarwal, Pasrur, Gurdaspur and Pathankote.

These names are not always spelled the same. For instance, take the word Sialkote, the first station occupied by our mission. Even in India it is spelled three different ways: Si-al-kote, Si-al-kot, Seal-kote, but the pronunciation is the same.

Now for the pronunciation of these names. Pan-jab or Punj-ab, or Pun-jaub; two syllables, accent on second. First, "a or u," as short u in fun. Second, "a," as in father or ah.

Raw-al-pin-di or Raw-ul-pin-dee. Four syllables, accent on third. First, "a" as in father; second, "a" or "u", as in fun; "i," of third syllable, short as in pin; "i," of fourth syllable, as long e in me.

"Jhe-lum." Two syllables, accent on first; "e," long, as in me; "u," as in fun.

"Shah-pur," or Shah-poor." Two syllables, accent on first; second, as in father; "u" as oo in poor.

"Jhang." One syllable; "a," as u in fun or sung.

"Guj-ran-wal-a" or "Gooj-ran-wal-la." Four syllable, accent on third; "G," as in go; "j" as in jug; "u" or "oo," as oo in poor; "a" of second syllable, as u in fun; "a" of the third and fourth syllable, as in father.

"Sialkote" or "Sialkot." Three syllables, accent on second; "i," as long e in me; "a" as in at; "o" as in go.

"Gur-das-pur" or "Goor-das-poor." Three syllables, accent on second; "G," as in go; "u" and "oo," as in poor; "a," as in father.

"Zaf-ar-wal." Three syllables, accent on first; "a" of first and second syllable, as u in fun; "a" of third syllable as in father.

"Pas-rur." Two syllables, accent on second; "a," as u in fun; "u," as oo in poor.

"Pat-han-kote." Three syllables, accent on second; "a" of the first syllable as u in fun; "a" of second syllable as in father; "o," long, as in go.

Hoping that these explanations will be of some benefit to the readers of the MAGAZINE,

I remain, yours truly,

Washington, Ia. B. G. LYTLE.

HARBINGERS.

"Dainty blossom, rare sweet bloom,
Sent to brighten winter's tomb;
Trailing leaves, with buds aglow,
Peeping out from banks of snow.

Look! sad heart; fresh courage take,
Blooms are bursting for thy sake;
Oh! what beauty waits the hour
When grim Death shall lose his power.

—*Selected.*

Young People's Department.

THE JUBILEE YEAR.

"Mamma, what is this Jubilee Year?"
Said the little ones, gathering round my chair;
"Where does it come from, and what does it mean?
Is it anything, mamma, that you have seen?"

Then I told them that story of long ago;
How the people of God in distress and woe
Cried out of bondage in Mizraim's land,
And he brought them out with a mighty hand.

And that their own bondage they should not forget,
For their brethren express, this token was set:
Every seventh year the slaves should go free,
And the fiftieth year was the great Jubilee,
When God's people returned to their heritage fair.
Old men and maidens and children were there,
And their praise and their prayers together ascend,
As their steps to the homes of their fathers did wend.

Then I thought, what lesson for us, is there here?
What meaneth to *us* this our Jubilee Year?
What is there to set all *our* hearts in a glow
Of thanksgiving to God, for the mercies *we* know?

I thought of our homes from the wilderness won,
Of our schools built up by our sires who are gone,
I thought of the growth of the Church of our choice,
How the free air of liberty made her rejoice,
How she lengthened her cords and strengthened her stakes,
And anew to the saving of souls she awakes.

Then I thought of the multitude yet who stand,
Away in the darkness on every hand,
Waiting for the good to which we have the key;
Waiting to hear the words "Come unto Me."

What shall we render for blessings untold;
Blessings not valued in silver and gold;
Blessings so far beyond measure or price,
The life of only God's Son would suffice
To purchase for us?—O'er land and sea
Let the good news be wafted by you and by me.

We can *send* the glad tidings to sisters afar,
We can *give* to roll forward Christ's conquering car;
We can *tell* the "old story" to those who are near;
And thus we can hallow our Jubilee Year.—Ex.

THE THANKSGIVING CLOCK.

A THANK-OFFERING EXERCISE FOR CHILDREN.

DIRECTIONS.—Procure the round picture of a clock face twelve inches in diameter. Paste it on heavy pasteboard, the size of the face, and fasten the steel hands on the center so they can be turned as the hours are struck, on a triangle or clock hidden from view. Fasten this clock face in the center of a large sheet of heavy white card board: with a paint pencil draw an outer circle, 24 inches in diameter, with a second circle, 1½ inches within the outer circle. Then draw straight lines from the numbers on the clock face to the outer circle, giving the whole chart the appearance, when completed, of a wheel with twelve spokes, and a clock face for the hub.

Between the two outer circles and between the spokes, write the following references:

From spokes XII to I, write Rev. 7:12.
From I to II, Psalm 106:1.
From II to III, 2 Cor. 2:14.
From III to IV, Psalm 69:30.
From IV to V, Psalm 100:4.
From V to VI, Ephesians 5:20.
From VI to VII, Psalm 95:2.
From VII to VIII, 2 Cor. 9:15.
From VIII to IX, Psalm 30:4.
From IX to X, Psalm 107:1.
From X to XI, Psalm 92:1.
From XI to XII, Psalm 79:13.

Have a class of from 20 to 30 children repeat the following verses after the clock will have struck the hour corresponding to the number of words in each verse.

I.—Thanksgiving!
II.—Give thanks!
III.—Thanks unto God!
IV.—Magnify Him with thanksgiving!
V.—Enter His gates with thanksgiving!
VI.—Giving thanks always for all things!
VII.—O come before His presence with thanksgiving!
VIII.—Thanks be unto God for His unspeakable gift!
IX.—O give thanks at the remembrance of His holiness!
X.—O give thanks unto the Lord, for He is good!
XI.—It is a good thing to give thanks unto the Lord!
XII.—We Thy people and sheep of Thy pasture will give Thee thanks forever!

This exercise can be varied by having the clock a "Scripture clock," and taking the subject of verses, Love, Faith, Trust, Hope, Peace, etc.

Allegheny, Pa. MARY CLOKEY PORTER.

MISSIONARY CATECHISM FOR 1893.

1. What is Mission work?

Mission work is sending the Gospel to those who need it.

2. Who are to do this work?

Everyone who has heard of Jesus should help to tell others the story. "Let him that heareth say come."

3. Under whose orders do we work?

Jesus said, "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

4. What should be our motive?

"The love of Christ constraineth us." 2 Cor. 5:14.

5. What promise has Christ given to help us?

"Lo I am with you alway even unto the end of the world." Matt. 28:30.

6. What are the three ways of doing mission work?

(*a*) Telling the story, "Go ye therefore and teach all nations."—Matt. 28:19; (*b*) Praying for help. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." —Matt. 9:38; (*c*) Giving our money. "Freely ye have received, freely give."—Matt. 10:8.

7. Why do we need missionary societies?

Because better work can be done by organized efforts.

8. What organizations do we have in the United Presbyterian church for the spread of the Gospel at home and abroad?

The Boards of Foreign Missions, Home Missions, Church Extension, Ministerial Relief, Freedmen's Missions, Education and Publication, and the Women's Board.

9. What is the work of the Board of Foreign Missions?

To receive money given for foreign missions, to appoint and send out missionaries, and to superintend the mission work in foreign lands.

10. How is the money which we give to foreign missions used?

In supporting our missionaries, in building school houses and churches, in educating children, native preachers and teachers, and in printing and circulating religious books and papers.

11. What do the missionaries do in heathen lands?

After learning the language they preach, establish schools and churches, visit from house to house, and make long tours to distant villages, preaching on the way and trying to lead the people to Christ.

12. How many missions are supported by our Foreign Board?

Two; one in Egypt and one in the district of northern India, called Punjab.

13. When and by whom was our mission in Egypt founded?

In November, 1854, by Rev. and Mrs. Thos. McCague.

14. When and by whom was our mission in India founded?

In 1854, by Rev. and Mrs. Andrew Gordon.

15. How many missionaries have we in the foreign field?

Eighty-three.

16. What is the work of the Board of Home Missions?

To receive money given for home missions, and to use it in building up the church of Christ in our own land.

17. How many missions are under the care of this Board?

Two hundred and seventeen.

18. What is the work of the Board of Church Extension?

To assist new and needy congregations, in building churches.

19. Why is the work of this Board so important?

Because a mission can not prosper without a house of worship.

20. What is the work of the Board of Freedmen's Missions?

To educate the colored people of the south and bring them to Christ.

21. What is the work of the Women's Board?

It is auxiliary to the other Boards of the church; receives and distributes contributions of the Women's Missionary Societies and in every way possible increases the interest in missions among the women and children of the church.

22. How long has the Women's General Missionary Society been organized?

Ten years, and in May in the city of Omaha, it is proposed to celebrate the decennial by a thank-offering of $75,000.

23. How many foreign missionaries

do our Women's Board support?

Nearly all the unmarried female missionaries.

24. What special work have the Women's Board undertaken in India?

Medical missions.

25. What is the Women's Board doing for home missions?

Their special work is the Warm Springs Indian mission and the support of the women home missionaries.

26. What have they done for Church Extension?

They have built a number of parsonages.

27. What special benevolent work are the women of the United Presbyterian church carrying on?

The Women's United Presbyterian Association has the Orphans' Home, Memorial Hospital, and Aged People's Home under its care.

28. Where are these located?

The Orphans' Home and Memorial Hospital are in Allegheny, Pa., and the Aged Peoples' Home in Wilkinsburg, Pa.

29. Why are children gathered into bands and trained to mission work?

Because they will soon have to take the places of those who are leaders in the work, and because their help is needed now.

30. How can children help?

By attending meetings, learning of mission work, praying for its success and giving for missions.

31. What does the Bible say about children being faithful in the work Jesus has given them to do?

"And now little children abide in Him; that when He shall appear, ye may have confidence and not be ashamed at His coming."—1 John 3:28.

COMMITTEE, Omaha, Neb.

PROGRAMME FOR APRIL.

Singing.—Ps. XXI. 12:9; 1. 3. 5.
Reading.—Ez. XXXVII, 1-12; Esther I: 1-4.
Paper.—Persia.
Singing.—Ps. LXXXVII, 7: 1-4.
Paper—. Zoroaster and the Zend Avesta.
Prayer for missions in Persia.

ZOROASTRIANISM.

[NOTE.—To preserve uniformity in the studies for societies observing Thank-offering on a separate day and using the prepared programme at the regular meeting we append the following meagre outline.—ED.]

Zoroastrianism is the form of religion supposed to have been inculcated by Zoroaster, long the state religion of Persia, but now professed by a mere handful of followers in two districts of Persia (Kirman and Zezd) and by the Parsis of India, whose name bears witness to their Persian origin. If Zoroaster was a historical character, as seems to have been the case, he probably lived in the east of Iran, in the region known as Bactria, now sometimes called Balk. Some modern writers place him 1000 years before Christ, and others 1500. All is conjecture, but he certainly lived before Cyrus.

That he was the leader of a schism in the old Aryan race seems probable, as the result of which the religion of one branch of the race developed into Vedism and Hinduism in India, and that of the other, which settled in Persia, into the dualistic system which still bears the name of Zoroaster.

According to this system, the world is the battle-field of two contending spirits, eternal in their origin and possessing the power of creation. The one is Ahuromazado, (the wise god), who is the source and author of all that is good; the other is Angó Mainyash (the spirit enemy), who, evil in his nature, ever strives to neutralize the beneficent activities of the first. These two names by long use have become corrupted into the shorter forms now common, Ormuzd and Ahriman. But the conflict between the two is not hopeless and is not destined to

be perpetual. In due time Ormuzd is to break the power of Ahriman forever, and thus the supremacy of good be established.

The sacred books of Zoroastrianism are spoken of collectively, as the Zend Avesta. The term is not wholly accurate, the proper designation is *Avesta*, the word Zend signifying "interpretation" with reference to the commentaries of original books. The Avesta itself is written in an ancient form of Aryan speech, allied to the Sanskrit, known popularly as the Zend and possessing no other extant literature. The Avesta, as at present known, is but a fragment of the original sacred literature of Zoroastrianism. Like the Old Testament, it is not a book, but a collection of books. A literature developing in and with the life of the people. Parts of it may date back to Zoroaster, but much of it consists of accretions of later ages. It consists of hymns, liturgical matter and the "priestly code."

On the ruins of the palace of Xerxes at Persepolis, is this inscription "Ahura Mazda is a mighty God; who has created the earth, the heaven and men; who has given glory to men, who has made Xerxes king, the ruler of many. I, Xerxes, king of kings, king of the earth near and far, son of Darius, and Ackemenid, what I have done here, and what I have done elsewhere, I have done by the grace of Ahura Mazda."

THE THANK-OFFERING.

THE JOY OF THANK-OFFERING.—SHALL IT BE $75,000 OR MORE.

"A PENNY A DAY EXTRA" MAY NOT BE MUCH TO GIVE BUT IT MAY BE MUCH TO WITHHOLD.

One of the most interesting and beautiful scenes described in the Old Testament is that of the people of Israel presenting their offerings to the Lord for the building of his house which was to be "exceeding magnifical." The gifts amounted to an immense sum, sufficient for the splendid work. Far from grudging these or feeling that they were unduly taxed, the people and their king exulted in the *privilege* with great joy. This large contribution was followed with a sacrifice of thanksgiving, wherein lambs and bullocks were presented to the Lord; more joyful festivities were never celebrated by a happy and thankful people. The nature and elements of this rejoicing are vividly set forth in the prayer of David, the King.—1 Chron. 29: 13. Can we not in the same joyful thankful spirit celebrate *our annual in-gathering*, "realizing that the only reason we lack finances for God's work is because we ignore God's financial plan?" We repeat the programme published in March MAGAZINE with full instructions.

PROGRAMME.

The following partial programme is recommended for the in-gathering exercises:

1st—Prayer.

2nd—Fifteen minute praise service.

3rd—Responsive Bible reading.

4th—Fifteen minute address by the pastor, or several two-minute talks on Thank-offerings.

[Where this is not possible it is suggested that the president or secretary read the leading article in this MAGAZINE, "What is a Thank-offering?" which will be found to be interesting and instructive.—ED.]

5th—Roll call of holders of the "Extra penny a day boxes." (As each name is called, have the person go forward to the platform, and place the box upon the table while repeating a Bible verse. Should several have selected the same verse, the words will be none the less acceptable to Him to whom the offering is given.)

6th—The leader of the meeting having arranged the boxes in pyramidal form as they were placed on the table, should announce the amount of each offering as written upon the box, *without giving the name*, and at once pour it into a beautifully decorated basket, labeled in large letters "The Lord's Treasury." Have the separate amounts noted down by the secretary of the meeting.

7th—Have a committee take up the Thank-offering envelopes previously given out. Sing No. 132 Bible Songs, "Come into His courts and bring an offering with you."

8th—Have fifteen or twenty one-minute talks on personal reasons for the giving of Thank-offerings. (This service should be spirited and to the point.)

9th—Report of the amount given in the boxes and envelopes to be followed by sentence prayers, closing with the pastor asking God's blessing upon the congregational offering.

10th—Close the programme with singing No. 126 Bible Songs, "To render thanks unto the Lord, It is a comely thing," etc.

IN EVERYTHING GIVE THANKS.—SOME SPECIAL REASONS FOR THANKSGIVING.

1. For the new missionaries sent to the foreign fields this year.
2. For the encouraging reports from India and Egypt and for the new work undertaken at Bhera.
3. For signs of the coming of the Kingdom—in the disruption in the Coptic church, and the 'crumbling of old superstitions.'
4. "That in the midst of dangers from cholera, God has kept our missionaries in safety."
5. That the Pundita Ramabai, the Hindoo lady who has opened a home for Hindoo widows in India, has this year learned to believe in Christ with her whole heart, and will now be able to lead others to Him, as "the Lamb of God that taketh away the sins of the world."
5. "That steam and electricity have brought the far-away lands near, so that our missionaries can travel swiftly, and can hear frequently from their loved ones at home."
7. For increased interest at home and for the blessed privilege of attempting great things "in His name" in the extra-penny-a-day movement.
8. For the establishing of the second church among the Warm Springs Indians.
9. For the steady progress in the Parsonage work.
10. For the appointment of a new Home missionary and the encouraging reports from the ladies already in the field.
11. For the practical results secured from the work among the Freedmen and for the encouraging report from all departments that the work has been abundantly blessed.
12. "For open doors, so that whosoever will may go freely with the Glad Tidings."
13. For the degree of healthfulness and strength granted the members of the Women's Board and the MAGAZINE Committee, and for the careful management of the different interests committed to their care.
14. For the renewed interest in Children's work and increasing number of Junior societies.

Pittsburgh, Pa. MARY M. HILL.

Editorial Department.

ANNUAL MEETING.

Great interest always centers around the yearly meeting of the General Missionary Society. Wide is its scope, extending as it does from Maine to California and from the lakes to the gulf and taking in Egypt and India; meeting last year in the city of William Penn and this year in Omaha.

To prosper, it must be of the Great Father's planting, and vitally joined to the True Vine, and such we trust and believe it is. The question has sometimes been raised whether it would not be better to use the money expended in attending these meetings for the regular missionary enterprises of the church; but we believe the inspiration gained, by the interchange of thought concerning ways and means of work, and by the presence of the Holy Spirit, who has promised to be in the midst of the assemblies of His people, and by the guiding wisdom of the King and Head of the church, far outweighs the gain to be expected in dollars and cents, and it is a matter of serious question whether any great part of the money so used would flow into the missionary coffers. To be interested, people need to be well informed, and what better means of promoting knowledge than a large meeting where all come together to learn of the great work being done, not only in our own beloved country but in lands across the seas? Pray much for this meeting, that those who come together may be filled with the Spirit, with the wisdom which is from above, with sound speech which cannot be gainsayed, and with sound bodies able to endure the onerous duties attendant on such a meeting.

NOTICE.—All delegates, officers, members of Women's Board, life members or missionaries, having business with the Convention of the Women's General Missionary Society, May 9th–11th, will please send their names and postoffice address at once to the undersigned, in order that they may be assigned places of entertainment and receive notification by mail.

MRS. JOHN L. McCAGUE,
Ch. Ex. Com., 2221 Dodge St., Omaha.

Many are solicitous as to the outcome of the financial year soon to close. The fatal leaf will be turned by the treasurer, April 15th. If *your* gift is included in this year's report it must be in her possession before or on that date.

WHAT MORE CAN WE DO

In this year when so much has been hoped because of opening opportunities, because of God's call as United Presbyterian women, and because of pleasant decennial memories?

A recognition of thank-offering day has been so general in past years, that to urge its observance now is unnecessary. "An extra penny a day" plan to all those willing to adopt it has been frequently recommended. It has never been the intention that this plan should interfere with any other preferred or more convenient method, but it has been found to be an easy way of saving small amounts, which in the aggregate will constitute an extra thank-offering, and whilst not burdensome to any all would have pleasure in the thought, "that *small* gifts from *many* givers grow into grand sums." Oh! if we could only realize the *gain* of *giving* daily as we receive daily. May we be willing to bring our choicest as well as our small offerings to lay upon His altar.

The following from a gentleman in Ohio will interest your readers:

THANK-OFFERING COMMITTEE:

Mrs. Mary Harrison, of North Bend, Ohio, was born in 1814, at Fort Hamilton, O. She has a mite box for the "extra penny a day." She is an aunt of the ex-President of the United States. My mother died during the war (1863). but I have a thank-offering box that her good works may follow her.

Yours for the $75,000 and more.

February 15, 1893.

From a private letter of Miss M. J. McKown, we make the following extracts:

We were very glad to receive such a large addition to our missionary staff this year. They are all settled in their new homes, and are busy acquiring the Arabic language. I have Miss Jamieson for a neighbor: she rooms just across the hall from me, and we both eat at Dr. Henry's table. We two, and the Henry's live in the third story of the Pressly Memorial Institute. We miss Miss Kyle's help very much, for she is very efficient, but Cairo seemed to have more need of her at present. The good work is progressing steadily, although there are many hindrances. Among them the lack of superintendence for the out stations. You would not expect a congregation at home, to be in a very lively condition if it could have a visit from a minister, for a day or two, only once a year; and part of the rest of the year, the help of a theological student of the first year. Last week we had the pleasure of a visit from Rev. M.G. Kyle. He encouraged us very much. Would that we could have more frequent visits from members of our Boards.

We are expecting our young Khedive to honor Asyoot, with his presence, the first of next month. He comes to open the new railway, which extends from Asyoot south to Girgeh. The Khedive has made himself very popular, and a cordial welcome will be given him.

A single Christian community in India not long since sent to the London Society Rs. 161. 5. 9. (nearly $50), two gold earrings, and one finger-ring. "the proceeds of a self-denial week and token of gratitude for benefits received."

Notices.

ALL REMITTANCES OF MONEY AND LETTERS CONTAINING NAMES OF NEW SUBSCRIBERS, OR CHANGES OF ADDRESS, SHOULD, WITHOUT EXCEPTION, BE SENT TO MRS. J. G. CARSON, XENIA, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, and sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the manuscript.

SPECIAL REQUEST.

We respectfully ask all missionary societies throughout the church to set their faces against *all special* appeals. You have organized departments for your work. Please give your support to them, and send all applicants there.

We understand that an appeal for money to build a parsonage is circulated. We call your attention, to your Church Extension and Parsonage Fund. Let all applications be made in the regular way. 1st All applications must be approved and signed by the Presbytery in whose bounds it is situated. 2nd. Endorsed by the Board of Church Extension. Then if you have sent in your contribution to the Parsonage Fund, the required sum will be loaned at a low rate of interest, so low that no one will be burdened and many benefited.

By Order of the Board.

MRS. T. J. GILLESPIE,
5226 Westminster Place, Pittsburgh, Pa.

Women's Auxiliary Board, Etc.

PROGRAMME FOR ANNUAL MEETING.

TUESDAY, 7.00 P. M.

Mrs. R. L. Brownlee, Steubenville, O., presiding.
Devotional Exercises.
Greeting.—Mrs. H. M. McCague, Omaha.
Response.—From the East, Mrs. Sarah Parker, Phila., Pa.; from the Central States,----- ------; from the Pacific Slope, Mrs. Nancy Wallace, Los Angeles, Cal.
President's Address. Reception of delegates.

WEDNESDAY, 9.00 A. M.

Devotional Exercises conducted by Mrs. C. C. Lyle, Majors, Neb.
9.30.—Report of Com. on Credentials. Roll Call, Committees appointed.
9.50.—Report of Secretary of Women's General Missionary Society.
10.00—Report of Treasurer of Women's General Missionary Society.
10.10.—Report Secretary of Women's Board.
10.30.—Report of Treasurer Women's Board.
10.40.—Report of Standing Committees. Literature, Finance, Book of Instructions.
11.15.—Report of MAGAZINE Committee. Report discussed.
11.45.—Question Box, conducted by Mrs. T. S. Stewart, Stewart's Station, Pa.

WEDNESDAY, 2.00 P. M.

Devotional Exercises, conducted by Miss H. E. Davis, St. Louis.
2.20.—Report of Secretary of Church Extension and Parsonage Fund.
2.35.—Report of Secretary of Home Missions. Report discussed.
3.15.—Symposium on Home Missions opened by Mrs. T. Howard Smith, Denver, Col.
4.00,—City Missions, by Miss Lizzie Johnson, Omaha.
4.20.—Report of Secretary of Women's United Presbyterian Association.
4.45.—Question Box, conducted by Mrs. W. M. Story, Aledo, Ill.

WEDNESDAY, 7.00 P. M.

Thank-offering Service.
Praise and devotional service, conducted by Mrs. W S. Heade, Cambridge, Ohio.
Womans Organized Work in our Church. A History, by Mrs. D. S. Littell, Pittsburgh, Pa.
Address. Thank-offerings, past, present and future, by Mrs. Mary Clokey Porter, Allegheny, Pa,
Presentation of Thank-offerings. Praise Service.

THURSDAY, 9.00 A. M.

Devotional exercises conducted by Mrs. T. C. McKelvey, New York.
9.30.—Reading minutes; roll call.
9.45.—Report of Secretary of Freedmen's Missions. Report discussed.
10.15.—Address: "Hindrances and Helps to the Freedmen's Work," by Miss Ella Day, Norfolk, Va.
10.30.—Report of Committees.—Place of meeting; nominating.
Election of officers of Women's General Missionary Society and members of Women's Board. Business.

THURSDAY, 2.00 P. M.

Devotional exercises conducted by Mrs. J. M. Wallace, Pittsburgh.
2.30.—Report of Secretary of Foreign Missions. Discussion of report.
3.10.—Report of Secretary of Junior work.
4.25.—Address: "Teaching the Bible in Junior societies," by Mrs. W.P.McNary, Tarkio, Mo.
3.45.—Conference of Junior work, opened by Mrs. T. J. Gillespie, Pittsburgh.
4.00.—Question Box, conducted by Mrs. Jos. Kyle, Allegheny, Pa.
4.15.—Report of Committees. Thank-offering and General Assembly. Business.

THURSDAY, 7.00 P. M.

Praise and Devotional service, conducted by Mrs. Rob't Taylor, Cedar Rapids, Iowa.
Report of Committee on Resolutions.
"Glimpses of Mission work in India," Miss Emma Dean Anderson.
Closing service.—Impressions of the meeting.

REPORT BOARD DIRECTORS.

The regular monthly meeting was held March 7th. After the usual devotional exercises, Foreign Secretary reported the receipt of the annual reports from India and Egypt. These reports contain some interesting facts and show that the missionaries are a very busy class of workers.

The medical department, India, reports 7,697 new patients, making a total of 17,833 patients in one year.

Miss A. Y. Thompson, of Egypt, reports 1,582 visits made during the year. Mrs. Ashenhurst has visited 78 towns; the Bible readers 2,250 monthly visits.

Miss Given sails for home, March 21st.

Home Secretary reported from Mr. Speer, of Wapanitia—the allotting agent has consented to the arrangement desired by the mission people and has agreed to give a certificate for the ground upon which the mission buildings stand.

Miss McCool, of Indianapolis, sends encouraging reports of the new mission in that city. Salt Lake city mission is again under discussion.

Miss Nina Murray, Sioux City, Iowa, sends a short report; has organized a missionary society.

Freedmen's Secretary gives industrial reports from Knoxville: 115 in sewing school. Miller's Ferry received 10 boxes and barrels of clothing. Societies are again urged to put a card in each box or barrel, with the name of the society sending, as in most cases there is nothing to indicate where the articles come from, consequently no acknowledgement can be made.

Chase City has 21 boarders; 81 girls in the sewing department. Some of the younger girls are wearing clothing made by themselves.

NORFOLK.—Miss Dennison reports much sickness among those to whom she ministers. 200 pupils in the sewing school; 400 yards of material used in making garments.

Secretary of Parsonage fund reports transactions in this line of work, applications, &c.; has sent out 900 circulars, written on the minneograph recently purchased for use of secretaries of the Board. Junior work: (19) nineteen Presbyterial secretaries appointed.

Treas'r reports February receipts, ...$1943.10
" " " expenditures. 1963.10

Adjourned to meet April 4th.

The railroad arrangements for the annual meeting at Omaha, in May, have not been completed. Through sleepers can be secured from Pittsburgh. Particulars will be published next month.

MARY W. PORTER, Secretary.

TREASURER'S REPORT.

Receipts for the month of January, 1893.

[When not otherwise specified, the money is from the W. M. S., of the place named.]

Foreign.—North Shenango, 10; Greenville Lake Pres., 6; Mexico, 30; Salinas, 7; Apollo, 10; Y. P. S. C. E. West Bellevue for Egypt, 10; Muskingum Pres, 5; Omaha Central, 31; Majors, 5; Fleming Missionary Workers, 5; Summerfield, 655; 2nd Xenia, 40; Greenfield, O., 5; First Ohio Pres., 15; Aledo, 10; Davenport, 7.

Salaries.—Miss C E Wilson, Keokuk Pres., 90.50; Des Moines Pres., 45; Miss Campbell, Monmouth Pres., 185; Miss Corbett, Conemaugh Pres., 100; Brookville Pres., 50; Miss Martin, Mansfield Pres., 62.50; Miss Smith, Garnett Pres., 7.50; Kansas City Pres., 41.75; Miss J. L. White, Beaver Valley Pres., 350; Miss Thompson, Muskingum Pres., 62.25; First Ohio, 62.50; Miss Frazier, Argyle Pres., 275; Miss Hogg, 2; Allegheny Y. P. M. S., 75; 3rd Allegheny Y. L. M. C., 6.25.

Miscellaneous.—Utica Pa., for Rawal Pindee, 5; 6th Allegheny, McGill M. B, education of Mohammedan boy, 5; Y. P. S. C. E., Greeley, Colo., pupil Sialkot, 6.25; 2nd New Wilmington, Bible reader, Jhelum, 37.50; Dakota Chicago Pres., education of girl, Asyoot, 25; 3rd Allegheny Y. L. M. S., 10; Springdale, Willing Workers, 3; Bellevue, Willing Workers, 3; West Bellevue, Willing Workers, and 4th Allegheny Y. L. A. S., 5, all for support of Mohammedan boy; Scroggsfield, native teacher India 66; Jamestown, O., pupil Sialkot, 25; Etna Y. P. M. S. for Mohammedan boy, 5; Monroe, Ia., Mission Band, 10, for children Egypt; Stamford, N. Y. Mission Band, pupil Sialkot, 12.50; Colorado Spgs., Y. P. S. C. E. Bible reader for Dr. Johnson60.

Hospital Support India.—West Bellevue Y. P. S. C. E., 5.

Home and Salary.—Greenville, Lake Pres., 6; Apollo, 10; Brookville Pres., 17; Fleming, 5; Greeley, Kan., 8; Beaver Falls, 5; Wurtemburg, 10; Muskingum Pres., 5; Colony, 2.50; 2nd Allegheny, 100; Greeley, Colo., 7.30; 1st church Allegheny, Mission, 5; 3rd Allegheny L. M. and A. S., 10 also Y. L. M. C., 10; 1st Allegheny L. F. M. S., 25; 5th church, 25; 5th church Girls' Mission Band, 20; 2nd Ch. Willing Workers, 10; Fleming Willing Workers, 10; 4th Allegheny, Y. L. A. S., 15; Deer Creek, 10; Summerfield, Kan., 5; 1st Xenia, 25; 1st Columbus, 15; West Union Allegheny Pres., 5; 1st Ohio, 11.90; Knoxville, Ia., 5; Sunbeam, 10.

W. S. Indians.—Majors, Neb., 4; 1st O. Pres., 10.

Freedmen's.—North Shenango, 10; Jamestown, Pa., 3; Salinas, 7; Brookville Pres., 17; Y. L. M. S. Plain Grove, 20; Beaver Falls, 5; Mt. Jackson, 6; Guinston, 9; Greeley, Colo., 14.60; Fleming Willing Workers, 5; 2nd Pawnee City, Mrs. Lemmon's S. S. Class, 5.50 for Little Boys' Home; 1st Xenia, 15; Cedarville, 14; 1st Ohio Pres., 24.05; 2nd Des Moines, 6.

Little Girls' Home, Tenn.—Ainsworth, 31; 4th Allegheny Y. L. A. S., 25; 2nd Pawnee City, Mrs. Lemmon's S. S. Class, 4.90; 5th Allegheny, '55; Cairo, Egypt, Boolac School Missionary Soc., 5.

Church Extension and Parsonage Fund.—Plain Grove, 7; Greeley, Colo., 7.30; Fleming Willing Workers, 5; 3rd Xenia, 15; 1st Ohio Pres., 22.85; 2nd Des Moines, 5; Andes, 13; Findlay, O., fourth quarterly payment on loan, 50.

Ministerial Relief.—Fleming Willing Workers, 5; 3rd Xenia, 15; 1st Ohio Pres., 5.30.

Orphans' Home, Allegheny.—2th Allegheny, 8.83; 1st Ohio Pres., 8.50.

Memorial Hospital, Allegheny.—6th Allegheny McGill M. Band, 5.

Aged People's Home.—1st Pittsburgh, Y. W. M. S., 10; 1st Wilkinsburg, 25; Stone Valley, 10; Miss Preston, Wooster Soc., 20.45; Cedarville, 5.

Contingent Fund.—Allegheny Pres., 50 cents; 1st Ohio Pres., 2; Des Moines Pres., 1.10.

The Bloomington Soc. report having sent direct $15 for Waitsburg Academy.

Receipts for the month of February, 1893.

Foreign.—McDonald, 25; Wylie Ave., S. S. class Mrs. Annie McKee's for Egypt, 8; 3rd Pittsburgh McCrory Soc., 10; 2nd Xenia, Young People, 10; Jamestown, O., 17; Robinson Run, 25 and for India 10; Southern Illinois Pres., 39; Oakville, 21.50; 1st Chicago, 15; 2nd Chicago 15; Tarentum for Egypt 20; 6th Pittsburgh Y. L. M. S., for India, 10; Galt, Canada, 14; McMahon's Creek, 5; Mary S. Browne of Fairfield and Ligonier Soc., 5; Fairfield and Ligonier, 10.

Salaries.—Miss Parks, Mr. R. H. Pollock, Neb., 50; Miss McCahon, Chartiers Pres., 50; Miss Strang, Southern Illinois Pres., 83.65; Miss Smith, Garnett, Pres., 9; Miss Hogg, 3rd Allegheny Young Men's Working Association, 25.

Miscellaneous.—1st Pittsburgh M. B., pupil Sialkot, $25; Miss Mary P. Gilchrist, Great Falls, Montana, of Oskaloosa soc. for Bible reader, India, 50; 1st Allegheny Junior soc. C. Y. P. C. U., 10, and 1st Allegheny Mission Good Will M. Band 10, both for education of Mohammedan boy; 1st Portland, for pupil, Sialkot, 25.

Hospital Support, India.—Miss Mary J. Campbell, dec'd, New York city, $5; 1st Pittsburgh M. Band, 5; 6th Y. W. M. S., 5; also 9th, 20.

Home and Salary.—McDonald, $25; 3rd Pittsburgh, 20; 6th Pittsburgh Y. W. M. S. for Salt Lake city, 75; North Buffalo, 50; West Middleton, 25; Robinson Run, 25; Robinson Run. 37.85; Garnett, 10; Clinton, Frankfort Pres., 12; 1st Chicago, 15; 4th Allegheny L. M. and Bnev. soc., 10; Etna, 25; Galt, Can., 14; Mt. Pleasant, 13.

W. S. Indians.—Mong. Pres., $35; Galt, Can., 14.

Freedmen's.—McDonald, $50; 7th Pittsburgh, 10; Washington, Pa., 47; Rock Prairie "Busy Bees," for Little Boys' Home, 3.50; Robinson Run, Industrial work, Norfolk, 30; Southern Illinois Pres., 28; Olathe, 10; Howard, 2.50; 4th Allegheny L. M. and Benev. soc., for Henderson, 20; Etna, 25; Galt, Can., 14; Wellsville, Industrial work, Henderson, 20; New Athens, for same, 16; 1st Santa Ana, for Henderson, 40.40; 1st Santa Ana M. Band, for same, 23.60; M. S. Brown of Fairfield and Ligoniersoc., 5.

Little Girls' Home, Tenn.—3rd Pittsburgh Willing Workers, $40; Traer, Ia., 55; Rock Prairie "Busy Bees," 3.50.

Church Extension and Parsonage Fund.—Third 20; 7th Pittsburgh, 10; Spokane, third quarterly payment on note No. 2, of parsonage, 82.40; Southern Illinois Pres., 5; Albany, Or., 10; 9th Pittsburgh, special, 10; 9th Pittsburgh, for Seattle, 10; North Argyle, for Waitsburg Academy, 25; Galt, Can., 14; 1st Los Angeles, 12.95.

Ministerial Relief.—Olathe, 5.

Orphans' Home, Allegheny.—7th Pittsburgh, 5; Southern Illinois Pres., 6.50.

Aged People's Home—Hebron, Pa., $27; 3rd Pittsburgh, 25; 7th Pittsburgh, 5; 7th Pittsburgh Y. W. M. S., 15; 2nd Brooklyn, 20; N Argyle, 5; Etna, 25.

Life Membership in W. G. M. S.—Mrs. J. H. Young, Washington, Ia., $25.

Contingent Fund.—Monongahela Pres., 75 cents; Robinson Run, 3; Mrs. E. C. Campbell, intrst, 100.

At last Board meeting, on motion, it was decided to send a list of the contribu tions received to February 13th for publication of the Minutes of the Women's General Missionary Society:

Allegheny Pres.,	$ 6.50	Keokuk Pres.,	$10.00
Argyle "	10.05	Los Angeles Pres.,	.45
Big Spring "	.89	Mansfield "	2.20
Brookville "	2.00	Monmouth "	2.65
Caledonia "	5.00	Monongahela "	56.50
Cedar Rapids Pres.,	5.85	Muskingum "	2.60
College Springs "	.15	First Ohio "	12.30
Colorado "	1.40	Westmoreland "	5.00
Des Moines "	2.55	Wheeling "	3.00
IowaNor'west'n "	1.00	Xenia Pres.,	15.00

E. J. SLOAN, Treas.

A tribute of respect from the Ladies' Missionary Society of the United Presbyterian congregation of Pigeon Creek, Pa., to the memory of Mrs. Eula A. Comin, who fell asleep in Jesus, December 11, 1892.

WHEREAS, God in his Providence has removed from her earthly home to her home among the many mansions, our beloved President, Mrs. Comin, that we as a missionary society, desire to express our sorrow in this sad bereavement.

Resolved, That personally and as a society we cordially bear testimony to her noble Christian character, faithfulness and devotion. We feel the loss of a devoted member of our congregation and a wise counselor in our society. We greatly miss her cheery presence, her kindly greetings, her earnest prayers, her deep pious sentiments, her marked readiness in always having a promise to encourage. These things make every recollection of her a valued one. Her sudden call admonishes us to greater activity in the Lord's service. Yet while we lament our loss, we feel called upon to earnestly praise our Heavenly Father for her life; for this another beautiful evidence of the reality of our religion.

Resolved, That we express our most sincere sympathy with our pastor, his motherless children and many sorrowing friends, commending them to Christ and many precious promises.

Resolved, That these resolutions be recorded on the Minutes of the society, a copy given to our pastor and published in the WOMEN'S MAGAZINE and *United Presbyterian*.

Committee, { MRS. MARY A. MCNARY, " MARY E. HERR, " CLARA A. WHITELEY.

The Ladies' Missionary Society of Guinston United Presbyterian congregation offer the following tribute to the memory of Miss Katie Martin:

WHEREAS, It has pleased our Heavenly Father to remove by death our esteemed friend,

Resolved, 1st, That in her death we recognize the loss of a faithful member, who, by her Christian walk, had endeared herself to us all; and of whom it can be truly said, "She cherished love for all and bore hatred to none."

2ND, That we regard this as a solemn admonition to each of us to be more diligent in the Master's work.

3RD, That we lovingly desire to bear testimony to her most excellent Christian character; her zeal and love for the missionary cause of the church, and her patience and resignation under most severe suffering. Her example is truly worthy of our imitation, and our prayer is that a double portion of her meek and quiet spirit may rest upon us.

4TH, That we extend our sympathy to the bereaved family. She is now free from pain and suffering in that beautiful land where she has gone to be forever with the Lord.

5TH, That a copy of these resolutions be sent to the bereaved family and printed in the WOMEN'S MISSIONARY MAGAZINE.

Committee, { MRS. SARAH MCDONALD, " SARAH JAMISON, " MARY B. PINKERTON.

The Women's Missionary and Aid Society of the Sixth U. P. Church, Pittsburgh, would offer the following tribute to the memory of Mrs. Flora Dempster and Mrs. W. G. McKee.

It is with sadness we record the death of two of our members; to us it seems mysterious that these mothers should be taken from their homes where their loving ministrations were so much valued and needed by their husbands and children. Life seemed to have much in store for them, but God's message came and found them ready. We tender to the bereaved friends our sympathy in their sorrow, and commend them to Him who hath said, "I will never leave thee nor forsake thee."

"I think if thou couldst see,
With thy dim mortal sight,
How meanings dark to thee,
Are shadows hiding light,
Truth's efforts crossed and vexed,
Life's purposes all perplexed,
I think that they would seem all
Clear, and wise, and bright."

COM.

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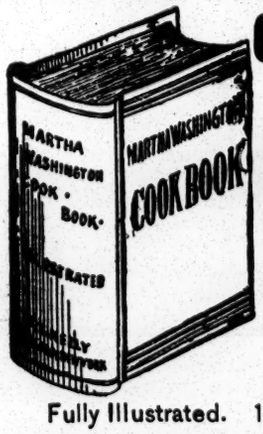

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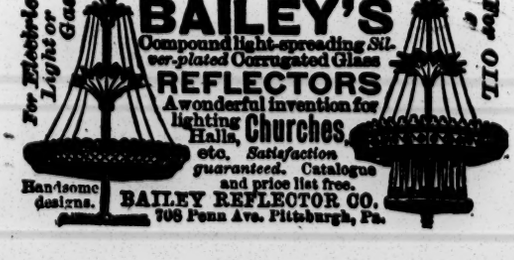
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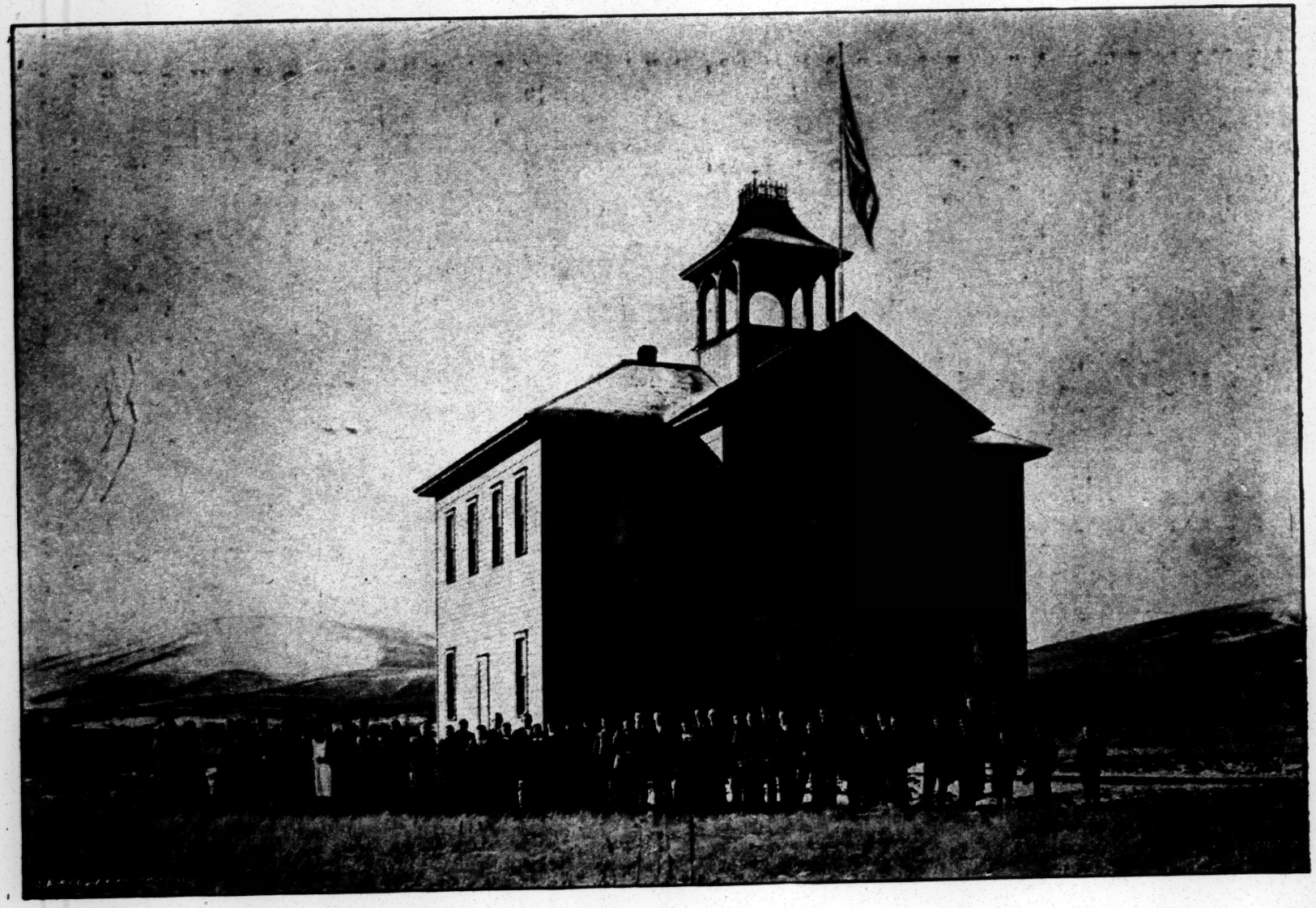

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